



The South India --- CHURCHMAN

The Magazine of the Church of South India

PROCESSED

JUL 13 1999

GTULIBRARY

JUNE 1999



THOUGHT FOR THE MONTH

JUNE 1999

"To meet Anand was to be enriched. To have an extended friendship with him was to be invited and drawn into a greater, more significant dimension. Of the many things that marked him out as special were his closeness to Jesus, his care for all people, his joyfulness, humility and total lack of self importance."

(James Pincocke)

"My son Paul, I am proud that you decided against taking to violence to avenge Amma's death as a true Christian. We are followers of the author of non-violence. I could have resorted to using violence myself, to suppress the perpetrators, but it is against the doctrine I profess"

(Bishop Ananda Rao Samuel)

"My biggest ambition is to work towards creating a community of men and women, who belong to different faiths, but have a common concern to work towards a more humane society. It is my desire to create a living community, where there is an exchange of ideas and where people lead a simple life."

(Bishop Ananda Rao Samuel)

"Undoubtedly many are the forces of selfishness, greed and lust which are running counter to the rule of the king, disfiguring and dismembering the glory of the king. But we know and are assured in Jesus that God will be all in all; He has bound Himself to us and we are bound with Him. So we are not alone. Together we move forward." **(Moderator Ananda Rao Samuel's address to the seventeenth session of the CSI Synod)**

RNI No. 1170/57

Regd. No. TN/MS(C)/1597

WPP No. 320

Licensed to Post without prepayment

THE SOUTH INDIA CHURCHMAN

The Magazine of the Church of South India

JUNE 1999

Editor

Rev. C. V. Theodore

C.S.I. Centre

5, Whites Road

Royapettah

Chennai - 600 014

Phone : 852 1566 / 858 9561

Fax : 91-44-852-3528

E-Mail: <csisnd@md3.vsnl.net.in>

Business Manager

Rev. G. Dyvasirvadani

General Secretary - CSI

C.S.I. Centre

5, Whites Road

Royapettah

Chennai - 600 014

Phone 852 1566

Hon. Agent in U.K.

Rev. R.J. Sleigh

162, Sweetbrier lane

Heavitree, Exeter, Devon EX1 3DG, U.K.

Tel. No. (01392) 257692

CONTENTS

Personal Tribute	
Bishop Sundar Clarke	3
Shalom for Chundur	5
Unforgettable Person	
F.J. Balasundaram	7
Episcopacy	8
The Burnt Offering	13

A SAINT OF A MODERATOR PASSES

Bishop Ananda Rao Samuel was an unassuming person. He became the moderator of the CSI at a relatively young age and he acquitted himself well of the trust that the CSI reposed on him. His wife Flora Samuel died a martyr sanctifying and strengthening this fledgling church with her blood. He was a scholar who never advertised his scholarship; a silent conscientious worker who believed that to follow in the footsteps of his master one had to take up his cross daily and follow him. For every person who is sainted there are many unsung saints like bishop Ananda Rao and Flora to whom the church of God owes much. The CSI is bereaved. But such bereavements have always been the strength and glory of the church for they call us to rededicate ourselves to the foundation of our faith, the rock of our salvation who changes not and lives on forever and ever. With St. Augustine we are privileged to say: "Lord, We do not ask you why you have taken him away from us. We thank you Lord for having given him to us."

It is sad the passing away of this apostle of peace coincides with the Kashmir Imbroglio. Kashmir is in the news again. Once again India and Pakistan are ruining their economy and the welfare of their people on the snowy ranges of the Himalayas. Kashmir has been a bone of contention between these two neighbours right from 1947 when the Hindu ruler of

this tiny northern kingdom sought help and protection from India which only promptly granted his request and he in turn acceded his kingdom to India. Even otherwise from time immemorial Kashmir has always been part and parcel of India as Pakistan itself has been until the British dismembered the country on the basis of religion! Can religion be used to divide a people and dismember a country? The adherents of Islam need to think about it seriously. Would it not mean that Islam is an intolerant religion and its votaries can not live in peace with others? After all every religion preaches the fatherhood of God and the brotherhood of men and Islam much more so

A VIEW FROM THE PEW

and can't they look upon other people professing different faiths as brothers and sisters? A theocratic state is a defeat to the religion it espouses as it denies itself the opportunity to witness to the uniqueness of its faith among other communities professing other faiths living in its midst.

India fortunately can not be faulted on this score. It has been a tolerant society sheltering in its bosom people of all faiths promoting peace fringe now and then but that does not detract from the original ethos of Indian culture which has always been all embracing. The founding fathers of our constitution also did well to give a permanent

shape to it when they declared India a secular democratic republic giving equal respect and protection to all religions! Fundamentalists of any religion are a threat to any culture and society they belong to and they need to be dealt with as they deserve.

India through its Lahore bus diplomacy had made its peaceful intentions very clear. And it is most unfortunate that Pakistan has been preparing itself for war while paying lip service to peace all the time. Even practical considerations should make Pakistan see the light of reason and initiate a dialogue of friendship and peace with its neighbour. Peace between these two neighbours is in their own interest and will certainly pave the way for the wellbeing of their people. As the Indian Finance Minister points out any escalation of Kargil conflict will doom the Pakistan economy and certainly have an adverse effect on the Indian economy as well. Pakistan owes its people a friendly relationship with its Indian neighbour.

We must recall at this juncture the Bishop Ananda Rao Samuel was never silent on occasions of national crisis. During the emergency days he had the guts as the Moderator of this great church to call for the revocation of the emergency and restoration of democracy and human rights. May God raise among us many more bold voices.

A Word From your General Secretary

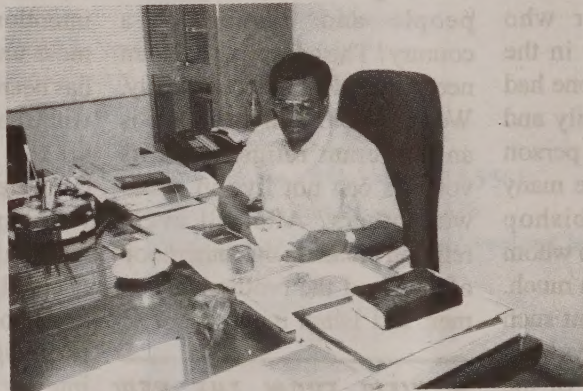
It is only befitting to dedicate this issue of the South India Churchman to the memory of the late bishop the Rt. Rev. Namala Devavaram Ananda Rao Samuel, Former Moderator and bishop of the Krishna-Godavari Diocese of the Church of South India. His contribution to the Church of South India has to be engraved in letters of gold in the history of this Church.

With his unswerving determination and indomitable courage he was pioneer in laying the foundation for several departments including the Pastoral Aid Department and the then Council for Technical and Vocational Training in the Church structure through which the church has been able to render yeomen service to the community around. His exemplary vision for this church was the motivating force behind his encouraging the ordination of women. His efforts to bring about the amalgamation of the three major churches in India - the Church of South India, the Church of North India and the Marthoma Churches - into a Joint Council has to be remembered with gratitude.

He was an embodiment of extraordinary humility and integrity that he was rightly chosen to be the bishop of the diocese even when he was only 33 years of age and ten years later he was destined to head the whole church. This humility and integrity he exhibited till the very end of his life. His resignation from the active

participation in church administration/leadership made him more closer to God, which transformed him finally into a 'yogi'.

He was a great source of unlimited patience and unfortunately it was this godly nature in him that was ruthlessly exploited by his perpetrators. Being very much a chosen vessel



of God his life was undoubtedly full of struggles and hardships. He had to go through some of the bitterest experiences of life and even in the midst of much agony and pain he continued to be an effective witness to the Lord.

The Church is greatly indebted to this great leader for all that he has left behind and it is my plea that the present generation will look up to him as an example to emulate and follow his footsteps, to the greater glory of God.

Personally, I offer my tearful tribute to my dear mentor and guru who not only groomed me from my student days in the diocese as my bishop but also supported me through my life. He will remain in my memory for ever as a spiritual father, insightful teacher, intimate

counsellor and a friend who transcended the barriers of age.

The Joint Council of the CSI-CNI-Marthoma Church will meet on the 5,6 and 7 of July 1999. I hope that the deliberations of this meeting will help this council emerge with a new outlook and shape and will have a decisive and a significant impact at a time when we introspect on the life of the Church at the end of this millennium.

Further because of this union consultation, we as a larger body in India could express our solidarity to the brothers and sisters in the north in the midst of terror and trauma caused by certain fundamentalist forces.

The Synod Executive Committee will be meeting on 12th and 13th of July 1999 at the CSI Centre to discuss a few important concerns of the church. This demands the prayers of the entire church while the decisions always taken in the Executive Committee will have an impact on the church in the long run.

The people in this church have a further commitment to our land to remember the soldiers who are fighting to recover the encroached piece of our land at Kargil and Dras in order to protect the territorial sovereignty of India.

With these few thoughts I wish you God's blessings.

Rev. G. Dyvasirvadam

PERSONAL TRIBUTE TO BISHOP ANANDA RAO SAMUEL

- Bishop Sundar Clarke*

PERSONAL CHRISTIAN FRIENDSHIP: A LEGACY

We have been deeply saddened and greatly shocked over the sad news of the passing beyond of dear Anand. He was my closest and best friend and his life was an earthly model to me. We are anxiously awaiting more details about his end. I feel so bereft and lost.

The depth of our friendship was so meaningful of Christian love and it seems like a legacy going and growing from generation to generation. His father and my father were friends and we joined U.T.C. together in 1950. Little did we realise that our friendship would blossom into this deep dimension of Christian love. At U.T.C. we became thick chums and keen and regular prayer partners. I shared a lot about Clara and silently he reflected on Flora. I was loud mouthed and he was deeply spiritual and pensive. By nature Anand was spiritual and his spirituality was natural.

STUDENT DAYS

He was a very good student with a keen perceptive alert mind. I was struggling with Greek and would walk into his

room for a break and always found him with his open big Telugu Bible. The Bible was his main textbook and he would sit at the feet of Jesus and the Bible.



That was his major in theological education. I always wondered where his high marks came from. He was good in Greek, Hebrew and Theology and other subjects but best in the study of God's word. There began my admiration for Ananda Rao Samuel.

FAMILY TIES

He attended our wedding at Tambaram. He taught English Literature and Theology. Lecturing in English to Flora, Flora lectured her life into Anand!!! A true Guru-shishya relationship! We became very close to Flora and her children. Our children found a home in

theirs and their children found a home in ours. Flora was a great asset and spiritual force in his life and to lose her is one of the hidden mysteries of God. As

Anand was to me, Flora was to Clara. He, in his mid 30's was consecrated as the youngest Bishop in the history of the C.S.I. In my opinion he was one of the best Moderators of the C.S.I. for 4 to 5 terms. He was one of God's rare products. His three children and five grandchildren were his joy, pride and strength.

EPISCOPAL LIFE

In my deep sorrow I would like to reflect on his Episcopal Ministry.

He was a model to me - a model of deep spirituality, humility and simplicity. He never lusted after power, position and the purse (money). I never saw him as an aspirant but always saw him as a "Give way" Bishop and Moderator. We Bishops could learn from his selflessness, humility and simplicity. He was an embodiment of patience and never flaunted words of authority or superiority. Like Enoch "he walked with God". I have learnt a lot from him and he will always stand as a shining earthly example to me. He was God's find for the C.S.I. and we thank God for His good and godly worker. It may take a

* Former Bishop of the Madras Diocese and a close associate of late bishop Ananda Rao Samuel

very long time to find another Ananda Rao Samuel.

ANAND: THE PERSON

Anand was a person of compassion, compassion that was deep and altruistic. His compassion was "other-regarding" and rarely with outbursts of emotion. It would be true to say that he silently wept. His feelings of sorrow were keenly felt but rarely expressed in emotion. He always stood by the powerless, oppressed and downtrodden. He never believed in big bank balances. He had unsurfaced financial struggles and laughed them away. His motto was "Godliness with contentment is great gain". (1 Tim. 6:6) In his fire accident tragedy he was bedridden in C.M.C. Hospital Vellore and never asked for financial help. I know that God wonderfully sent help as manna from heaven. So compassion, contentment and commitment were the 3 C's of his life. When his wife Flora died I spent much time with him in Vellore and Karigiri. His courage, calmness, tranquility were more of a comfort to those who went to comfort him. This came from his strong inward faith that was reflected in sorrow and in joy. His life was a depiction of Luther's "sola fide" (by faith alone). In the depths of sorrow he found peace with God. Faith, peace and godliness were his triangular make and

his pastoral mandate. When an individual who hurt his family most was quite ill he practiced forgiveness, visited him and committed him to God's eternal keeping. Like every Bishop he had an irritant group, some whose lives lacked integrity. He handled them with firmness with patience and love. There was so much I learnt from him.

BISHOP ANAND: THE MODERATOR

In January 1972 the late Bishop Gnanadason was elected as Moderator and Bishop Ananda Rao Samuel as Deputy Moderator at the C.S.I. Synod in Tambaram, Madras. Unfortunately Moderator Gnanadason took ill a month later and Bishop Anand came in as the Acting Moderator. I followed his Moderator's career with interest and admiration. The Synods he conducted were orderly, well planned and well conducted. Being a close friend of Anand not once did he canvas to me or ask me to canvas for him or others. I saw clean administration. We often gathered for fasting and prayer in the General Secretary's home (Mrs. Daisy Gopalratnam). I must admit that fasting has never been my strength!!! Before each Synod we spent much time in

prayer. He was a praying Moderator.

MODERATOR ANAND: THE ADMINISTRATOR

Anand had a burden for the spiritual nature of Christian workers and organised Pastors' Conferences and Conferences for Christian Leaders. He was active in the National Council of Churches in India, Bible Society, K.N.H. and World Vision. He often worked into the late hours of the night. Though he was not in the pink of health he worked hard. One could always expect justice and fair play. To the best of my knowledge I have never ever known him politicking, canvassing for votes or power mongering. He was always hungry for justice and righteousness.

ANAND'S NUNC DIMITTIS

For the last few months his heart was playing up. He could not take another surgery and was on one medication. His end came rather suddenly on the 31st May, 1999 and his mortal remains were interred in St. George's Cathedral cemetery to be with Flora in death. His earthly existence ended to begin a new spiritual existence in God's kingdom. For my beloved brother it was the Last Chapter of Time and very assuredly the First Chapter of Eternity. We remain thankful to God for a wonderful life wonderfully lived and ended.

SHALOM FOR CHUNDUR IS SHALOM FOR INDIA

- Bishop Ananda Rao Samuel*

The 6th of August 1991 will go down in the history of India as a black day. On that day about 10 dalits were hacked to death mercilessly in Chundur village. The whole incident and the aftermath of the incident are now well known throughout India. Chundur village is in Guntur district in A.P. and the village is on the main Railway line between Madras and Howrah. In the history of Independent India this is an unprecedented incident.

High caste Hindus unleashed their prejudice, hatred and wrath against the weak and defenseless dalits simply because dalits asserted some of their human rights. This is a deplorable instance of the hatred of the High caste people, when the poor and the oppressed begin to rise in the scale of human dignity and esteem.

What triggered off this incident was as reported in the mass media that a young dalit went into a cinema hall, stretched his legs on the bench in front and inadvertently his feet touched the back of a high caste man. That was a great insult. Tempers rose, tensions began to build up. Dalit youth sensed danger to their lives and began to flee from the village to places of safety. As they were running in the fields, the Reddys chased them, on tractors and scooters.

Shot them down, killed them with iron bars, seriously injured them and disabled them. Some escaped. The dead bodies they bound up in gunny bags and threw them in the canals.

That night hundreds and thousands of people poured into Chundur. The Chief Minister of A.P., N.T.Rama Rao, the Telugu Desam Supremo and many other politicians convoyed into Chundur. N.T.Rama Rao was not allowed to enter the village. Many other Ministers and politicians were debarred entry because the dalits were angry with the Government officials, the politicians and with the whole lot of them. Pandemonium broke loose. The C.M. of A.P. offered Rupees One lakh for each family seriously affected, free education for children of the victims, a job for a member in each family which has suffered, one acre of land to every family seriously affected and confiscation of the lands of the guilty people who caused this massacre. But the victims refused to accept any of these proffered aids until the police and government officials were suitably punished for their serious failure of duty. Such is the saga of devastation and destruction caused by the high caste people against the dalits suppressed for centuries but now the dalits are trying to

become aware of their own human dignity and potential. The Press and Doordarshan were trying to suppress information for various reasons best known to them. You will recall that D.D. reported almost a day or two after this tragic incident that Chundur was returning to normalcy and the incident was a clash between two small caste groups. Nothing can be more of a travesty of facts. We have to remember that Chundur killings are not isolated occurrence. Similar killings have taken place earlier in Karamchedu, Neerukonda also in A.P. and in other parts of India.

Now for a few reflections:

1. It is very sad that the churches so far have not responded to this human tragedy. The dalits, who were massacred, most of them are Christians. What are the heads of churches in A.P. and India doing? What are A.P. Christian council and National Council of Churches in India doing? May be they feel that in the face of this brutal and gigantic problem nothing much can be done. Let us remember the feeding of the 5,000 with five loaves and two fish. The touch of Jesus has still its ancient power. What we do is sacramental and symbolic. Who can say how wide and vast the effects of a small act and

* This article was written by Bishop Ananda Rao Samuel in the United Theological College Magazine, 1991-92, pages 28 - 30

solidarity will be? Sacramental acts and responses can fire the imagination of people and inspire people to great acts of love and justice. It is by these sacramental acts of love that the structures and patterns of society can be transformed. Or may be the churches feel that if they get involved there will be repercussions harmful to them. But we cannot be silent spectators. We have to express our solidarity with all the oppressed whatever the consequences, whatever the price, we have to pay. That is the way of Jesus. Following the way of Jesus and responding to the inhumanities and indignities are required of us. We too have to walk the way of the cross, the way of identification.

2. Jesus went out of the city walls to be crucified for all, especially to set free the oppressed, to regain dignity and esteem on the dalits and the rejected, to give comfort and succour to the broken hearted and heavy laden. This is a call for us to go out of the city walls of security and respectability and to identify with the outcaste, the voiceless and weak and the disinherited. This is our pilgrimage of solidarity, of peace and joy, of hope and resurrection. We are called to be on the move pressing on and treading new ground for the fulfillment of the reign of peace and justice.

3. We have to work for the change of hearts. This is the challenge of Jesus, the message

of the gospel. Jesus' appeal is to the core of our being. So that our attitudes to people, our approaches to situations will radically change; care and compassion will have to replace greed and selfishness. This is not just a once for all happening, this is an ongoing process.

In this task the church along with many other groups has a vital role to play. The church lives by the gospel and is kindled by the sharing of the gospel love. Love alone can change our hearts and our relationships, that the fractured face of the caste-ridden society in India will emerge through the waters of universal brotherhood and sisterhood into a land of unity and fellowship. While we take up this challenge our congregations and churches must get rid of casteism and communalism. At least we have to make strong commitment to fight the evil forces of casteism in the church and anywhere. Come Holy Spirit fall afresh on us break us, mould us, refashion us, should be our constant prayer.

4. What we need to realize at this juncture is that the evil in this caste system stems from the structures of society which keep the dalits deprived of their basic human rights and they are used as bonded labourers. In most places they are denied water, air, earth, food, education and medical care. The high caste people appropriate these things by power, and the dalits are driven into subjection by

centuries of social and cultural oppression now perpetuated by political power, monetary power and muscle power. We are to fight against principalities and powers. This is not an easy task but it is not an impossible task. By the power of the Holy Spirit and the resources of love, compassion and humanity we can do it. We have to join hands with people of good will of all religions and faiths in this venture. The churches must rise up from their comfortable state of safety and security and in the power of God and in the name of common humanity fight against the inhumanities of caste and oppression of the rich. People have to be made aware. They have to be mobilized. Strategies have to be forged out. Implementation will then begin. Our path should be the path of love, understanding and non-violence. The power will be peoples power upheld by the power of God.

Let there be Shalom in Chundur.



'Bishop Samuel could have earned, earned very well, if he so wanted. But rather he chose to give, give everything he had.' -
Moderator William Moses at the Funeral Service of Bishop Ananda Rao Samuel.

AN UNFORGETTABLE PERSON AND BISHOP

- Franklyn J. Balasundaram*

My association with Bishop Samuel goes back to 1973 when I met him at Bishop Sundar Clarke's house. With a disarming smile and a friendly handshake our friendship began. Across the years we met again and again and our friendship grew into a relationship of father and son, he became my spiritual father.

Bishop Samuel was gifted in many ways. One of his gifts was to read faces clearly and carefully. Whenever I had tensions in my family he would give me tips as to how to overcome. He would not ask anything and he would not probe, but he was there to read my face and to know that I needed help at times to cope up with familial pressures. In conversations, he was careful not to leave out the children. He spoke to the children in such a way that our children could recognise in him a "Bishop Thatha". He would talk to them and us and laugh with us. His chuckle had a magnetic appeal.

Bishop Samuel was a cross bearer in many ways. He never rushed into anything. In the matter of giving advice he was slow and gentle and his approach began with understanding and sympathy.

The measure of maturity that he showed was above anyone else's. At times when there was friction and tension he would intervene at the appropriate moment and crack a joke to ease the tension. He was a master in the art of diffusing tensions.

Bishop was always there to protect the rights of the weak and the vulnerable. His was a prophetic voice that never could be stifled or intimidated. He never spoke about the "preferential option for the poor" but he spoke about and put into practice what he termed "Gospel Compulsion". He was a rebel to correct unjust situations and a rebel he was in offering life to others.

The Bishop's charred hands were ever outstretched to all those who came to him. He tried to give to others always the best he had. Selfishness was never a part of the bishop. Sharing what he was and what he had was a way of life with the bishop. His life was a life of suffering. He suffered for others. There was no pretension, no publicity and no hypocrisy. His life was an open book. Everyone mattered to him. He often rendered help unreservedly and the thought of *quid pro quo*, getting

something in return never entered his mind. His life was marked by simplicity, genuineness, generosity and magnanimity. His was a saintly life. In his presence and in his company one could feel an aura. The person in him was appealing and attractive. He was humane to the core. The inner person in him was a gift to anyone who came in contact with him.

I am personally grateful to God for the association I had with bishop Samuel. Memories of our relationship will be cherished for ever. He is no more, but I feel his presence. Whenever I remember him after his demise, it is not the bishop Samuel kept in the coffin who comes to my mind, but it is the bishop in his dhoti and jubba, with his ever-refreshing smile, who is ready to receive and help, who cheers me up. Speaking for one and all, I can say that we have had in the bishop a friend, a guru, a father and a benefactor.

We praise God for his life and celebrate his life and witness in our lives as we continue our sojourn. His life was a life lived in full measure for God and all God's people. Glory be to God!

* He teaches History of Christianity at the United Theological College, Bangalore where Bishop Samuel worked as a Professor and Senior Tutor

EPISCOPACY IN THE CHURCH OF SOUTH INDIA

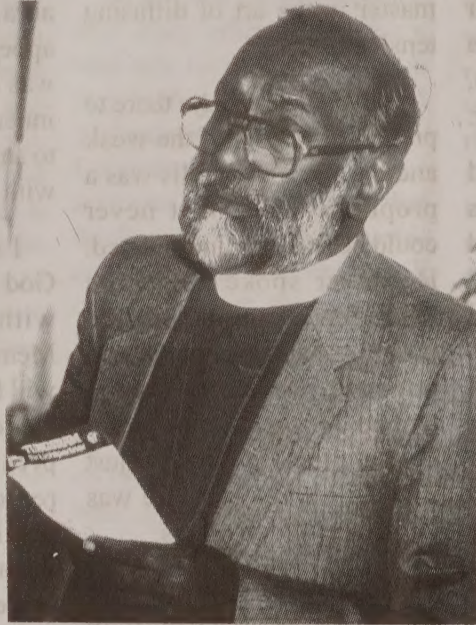
This article was written by the late bishop and former Moderator the Rt. Rev. N.D. Ananda Rao Samuel

Introduction

This paper is a survey of episcopacy in relation to the birth and growth of the Church of South India, hereinafter called CSI. The burden for a united church in India could be traced back to the year 1919. Thirty-three leaders of different churches in India gathered together in Tranquebar and met for four days for prayer and for consideration of the mission and unity of the Church. Two of the leaders were western and the remaining thirty-one were Indians. It is in the context of the mission and unity of the Church that episcopacy became a vital consideration. This has to be borne in mind. Some people at the time of the union of the CSI said that this search for union is a pragmatic approach, implying thereby that unity is subservient to mission. But it is acutely felt then and now that the division of the Church has impaired the witness of the Church and oftentimes made a mockery of our proclamation of the Gospel. Disunity is a negation of the truth of the Gospel. Mission and unity are inseparable.

I. The Coming into being of Episcopacy in the CSI

At the meeting in Tranquebar an appeal was prepared and sent out to all the churches in India. It is indeed a historic document and it is a wonder how in the



year 1919 in India some leaders could come to such an understanding of the whole issue and send out one of the most moving appeals to all the protestant churches in India. The relevance of that appeal for our consideration here is that one of the four important bases for union cited therein is historic episcopate.

"In seeking union the Anglican members present stand for the one ultimate principle of the historic episcopate. They ask the acceptance of the fact of episcopacy and not any

theory as to its character. The South India United Church members believe it is a necessary condition that the episcopate should reassume a constitutional form on the primitive, simple, apostolic model ... We understand that the acceptance of the fact of the episcopate does not involve the acceptance of any theory of the origin of episcopacy nor any doctrinal interpretation of the fact".

From the time the call for union was issued from Tranquebar, the one point which swung the churches in so many directions was episcopacy. It would be a long story if I were to recount the vicissitudes of this debate about episcopacy which lasted nearly twenty-eight years, from 1919 to 1944. The Anglicans were insisting that there must be some kind of supplemental ordination or mutual commissioning with laying on of hands so that the ministries of all the churches joining the union would become acceptable to all and would be unified right from the beginning. This was debated in India, in England, in the United States, in Australia and other countries also. Most of the Anglicans were adamant on this point. They said in unmistakeable terms that this is something

which cannot be given up in as much as "the Anglicans had consented to the recognition of spiritual equality, of the universal priesthood of all believers and of the rights of the laity to their full expression in the Church. This principle of spiritual equality shall be maintained throughout at every step of the negotiations". There were exchanges between leaders in England and their counterparts in India. There were appeals and counter appeals. Tension mounted up, hopes were abandoned, no side would budge. Then came the breakthrough by the daring lead given by Bishop Hollis of Madras. He asked his brother bishops in South India to sign the following statement with him.

"After the inauguration of union we, as bishops of the CSI, shall be ready ourselves to receive communion at the hands of any bishop or presbyter of the united church. All who have the status of presbyters in the united church are capable of performing all the functions assigned to presbyters in the united church by the constitution of that church in every congregation in the united church; that no presbyter of the united church will exercise his ministry in a congregation where members conscientiously object to his ministrations, and that no member of the united church can 'conscientiously object' to the ministrations of any presbyter ordained within the united church. The

suitability of a presbyter for a particular congregation is another question and will have to be considered in all cases by the appointing authority".

The effect of this statement was electrifying. It changed the whole situation from one of gloom to one of light. This was the last straw that made union possible. We thank God for the simple and bold step of Bishop Hollis and his brother bishops. Bishop Hollis was a great statesman of the church. For the sake of union he suffered much, but the joy of fulfilment to him and to the whole church is greater than the price which he and the church had had to pay.

Supplemental ordination, mutual commissioning, etc. were all set aside. In the service of inauguration of the CSI, the five Anglican bishops were first commissioned by the ministers of Methodist and SIUC churches to exercise the office of a bishop in all the congregations of the whole church. All the ministers were recognized as such in the united church without any further rite of ordination or commissioning.

This step is one of the most glorious things that happened in the inauguration of the CSI. All ministers were accepted without any judgement or evaluation, rite or ceremony. Of course, because of this step the CSI became a suspect church of a dubious nature. Many Anglican provinces cut off their connections with the CSI. It was only after about twenty-five

years of life as a united church that Anglican Provinces began to develop full communion and intercommunion with the CSI. I may be forgiven for speaking about the Church of North India (CNI) at this juncture. CNI was formed in 1970. Through the rite of unification which was through mutual laying on of hands, the ministries were fully united. In the CNI it is said by some that this is a much better way of doing things than the practice followed in the CSI. God alone can judge. History alone can pass the verdict. May be in the economy of God's doings both are acceptable. But the fundamental principle which guided the leaders of the union of the CSI in all their negotiations was that it is God who ordains and God who equips and not what we have or possess which makes ordination or ministry valid. It is a continual dependance on God which is our equipment for our ministry.

Also there was and still is the big debate about episcopacy being the *esse* or *bene esse* of the Church. If we have to be true to the history of the Church in India and recognise the acts of God, we cannot but say that episcopacy is of the *bene esse* and not the *esse* of the Church. The triune God alone is the *esse* of the Church.

II. How is episcopacy understood?

I shall quote here the portion of the CSI Constitution on the episcopacy which should shed

some light on this matter:

"The CSI accepts and will maintain the historic episcopate in a constitutional form. But this acceptance does not commit it to any particular interpretation of episcopacy or to any particular view or belief concerning orders of the ministry and it will not require the acceptance of any such particular interpretation or view as a necessary qualification for its ministry".

The main responsibility of a bishop in the CSI is pastoral oversight. A bishop is a leader in evangelism. He is a teacher. He is the one who has responsibility for worship among the people. He is the one who administers discipline in the diocese. He is a father in God. "He knows he is called, appointed and endowed. He is ever striving to be faithful to the Lord of the Church, knowing that the future of His church is safe in the hands of Him to whom the church belongs". (Bishop Sumitra)

There is no idea or hint that episcopacy has any special powers in itself. It is a symbol, service, a cross to carry. The bishop is the focal point of the fellowship of the church. Through his life and example people accept him and recognise him as a man of God and follow him with love and respect. But if marks of godliness and concern for the people are not

seen in the bishop, the people do not accept and follow him.

III. What is the experience with episcopacy in the last thirty years?

In some measure the hopes and expectations about episcopacy have come true. Almost uniformly the bishops of the CSI have been humble men and found their way to the hearts of the people. To give just two examples : Bishop Hollis and Bishop Sumitra, the first two Moderators of the CSI, set for the other bishops in the CSI a striking example of humility and simplicity. This has had a great influence upon episcopacy as it was shaped in the CSI. The overtones of hierarchical pomp and glory have been set aside to a great extent in the CSI. The CSI bishops have been the bishops of the people. They have to live with the people and for the people.

We have also found that episcopacy has been a very effective instrument both of mission and unity. I would refer here only to the formation of the Joint Council of CNI-CSI-Marthoma Church of July 1978. This has had a significant impact upon mission and unity in India. For us in India in a very obvious manner mission and unity are two sides of the same coin. Another factor, which has emerged in the CSI, is the bishop-in-council principle. The bishop is not an autocrat and he cannot act as such. He has no veto except in matters of faith

and order in which he can only suspend decision until the synod gives a ruling. The council and the bishop have to interact all the time. Together they move forward to the point where they can say "it seemed good to us and the Holy Spirit". This is unanimous action. There is usually no question of minorities being ignored. Usually the bishop plays a moderating role. In some dioceses on many issues vote is not taken unless it is constitutionally obligatory. It would be either unanimous action or if there is sharp division, the matter would be laid on the table for further consideration and study and then consensus would be reached. This is in no small measure due to the principle of the bishop-in-council, which has become an important principle of deliberation and action in the CSI.

One of the things which is causing anxiety in the CSI about episcopacy is that bishops are loaded with too much administration. In a setting where there is shortage of leadership and paucity of funds, it can be easily understood how this kind of a situation comes about. There are also trends of over-centralisation in the CSI. Therefore CSI is seriously seeking to stem this tide of centralisation. The synod has passed a resolution that every diocese must appoint an administrator who will take the load off the shoulders of the bishop so that the bishop can give more time and attention to

the development of leadership, renewal of the congregations and the tasks of mission and unity.

IV. How did the churches accept episcopacy?

In the beginning some sections of the church had their own doubts and misgivings. One of the major fears was that the ex-Anglican sections of the CSI would superimpose their own patterns of administration, worship and episcopacy on the whole of CSI. They feared that the CSI would become a replica of the Anglican Church. But gradually these fears were dispelled. The first Moderator, Bishop Hollis, was himself an Anglican, but through his life and example and the leadership he gave to the CSI, the whole church came to realize that the CSI was on a path all on its own to be charted by the Holy Spirit. Bishop Hollis was anything but a staunch and haughty Anglican. In fact, he leaned more towards the non ex-anglican bishop who came into the CSI. The bishops from other traditions had to find their own feet as to the role of a bishop. In one way it was a great opportunity for a new brand of episcopacy to develop here an episcopacy related to the people, drawing its continual sustenance from the living God in the matrix of mission and unity. The late Bishop Sumitra, whom I have already quoted, in his own life and ministry combined in a remarkable way extreme simplicity with great authority of love and service.

For the early CSI bishops it must have been an extremely difficult task. But they did it through the grace of God.

V. What problems arose?

Sometimes it so happens that a bishop stays in a diocese for a long number of years. In the CSI there is no way by which a bishop can be transferred. Therefore, we are now proposing certain changes in the constitution. The following questions may be raised for our consideration:

1. What provisions can be made so that a bishop does not stay in the diocese for too long a time? Should we make some provision, or should we not?
2. What steps have to be taken to counteract centralisation?
3. How do we help episcopacy to perform its primary function and not be sidetracked by other concerns?

VI. How did the relationship between Episcopacy and Presbyters work out?

All ordinations are to be performed by the bishops. Episcopal ordination has become the order of the CSI. But even after the thirty year period, the CSI has decided that ministers from non-episcopal churches with which the CSI is in communion will be received into the CSI without any rite of commissioning or ordination. Though this makes for certain irregularity, still the acceptance

and continuance of non-episcopally ordained presbyters underlines the truth that in the final analysis God is the ordainer and He is the validator of our ordination and that the Church is perfected not by what we can infuse into it but by what God grants and empowers, justification by faith through grace.

One of the most important duties of a bishop is to be in constant touch with his presbyters. His relationship to the presbyters is that of a friend, a brother and a father in God. Hitherto before union it was a committee or a council which took care of the presbyters. But now there is a person to whom they can turn as a friend, a counsellor and a colleague, a person not absolute in himself, but a person who is in turn guided and supported by a group of persons. Are there other ways in which a better relationship could be evolved between the bishop and the presbyters? What are the dangers that have to be guarded against in the relationship between a bishop and his presbyters? What measures have to be taken for a genuine relationship of understanding and mutual support?

VII. Did Episcopacy Reduce or Enhance Synodical Functioning?

From the beginning the three principles of episcopacy, presbyterianism and congregationalism were worked

into the texture of the CSI. It can be said without any fear of contradiction that episcopacy has in no way reduced the synodical functioning. On the contrary, it has enhanced it. The Synod is the supreme governing and legislative body of the CSI. The lay people are more in number in the Synod than the bishops and presbyters put together. This is the way in which it has been provided for in the CSI Constitution. There are no different houses in the Synod. Bishops are like other members. Episcopacy died along with the synodical system and the congregational tradition and all of them rose again enriched. This is the essence of the experience of the CSI and its journey into union and in union. Even on matters of faith and order when the bishops separately deliberate and take a vote, the final decision is subjected to the Synod and will be taken by the Synod.

VIII. The problems of Union

Episcopacy is still the most difficult issue in the path towards union and this has

almost become the rock on which many a scheme has been wrecked. Is there any other way that we can think of at the present time whereby we can work for union? In the CSI historic episcopate maintained in a constitutional way was one of the most potent factors which helped in promoting unity among the different heritages and traditions. Are there ways in which episcopacy can become less of a stumbling block? New impetus and encouragement has to be given to the movement for unity in different parts of the world where negotiations for union have failed or floundered. There is some disenchantment about unity and union talks. Is it that the synodical churches are dispirited by the inflexible stand of the episcopalians about episcopacy? Should there be more give and take, more understanding; respect for one another? Does union lead to centralisation? Does episcopacy contribute to that centralisation? Is it organic unity or conciliar unity, or is it a new kind of unity which the Lord of the Church is

beckoning us to?

IX. Living in a United Church

Living in a united church is a pain and a joy, pain of accepting your neighbour and joy of discovering that he is your brother. It is dying and rising again. It is to take risks in the full knowledge and confidence that the risks are taken in obedience to God's call. It is obedience to the call of mission and unity. It is open-ended. More and more I find leaders of many churches subordinating unity to mission. I feel that this kind of subordination is contrary to the insight that we gain from the New Testament. If I might put it simply, mission is liberation and unity is reconciliation. They go together. "When I am lifted up I shall draw all men unto myself". The whole thing is to be placed also in the setting of the unity of humankind. The unity of the Church is the earnest and the precursor of the unity of humankind. The unity of the Church is not the end, nor is it the ultimate. The ultimate is the king and the kingdom.

My Father - Remembered in Love

Bishop Ananda Rao Samuel's deep devotion and determination to serve the Lord and His people tremendously impressed me all along my long days of association with him. He would make time amidst busy schedules for others including for private visits to the hospitals consoling and praying. This image of his beside my mother's sick bed still lives fresh within me. And once I lost my mother and after the death of Flora Amma the bishop was father and mother not only to their children but also to me. He practised the Gospel to the extent of forgiving those who were responsible for the death of his beloved one. He stood high in matters of financial discipline and moral and spiritual strength. He was content with God's blessings and used to quite often tell me 'The Lord is your shepherd, Grace, and he will uphold you and never fail you'.

P.A. Grace (a senior Synod staff)

THE BURNT OFFERING

The Bishop's car drew up outside the gate of the house belonging to Mrs. Suguna Sundaraj, the bishop's sister. She was overjoyed by this unexpected visit from her brother. Due to his

various commitments and busy schedule he did not find time to visit her often. Even though she had cooked her usual special New Year Day meal, she bustled into the kitchen to prepare her brother's favourite dishes to

celebrate his presence with the members of his family in her home on this special day. The table was filled with an enticing and mouth watering variety of dishes. The bishop said the Grace and they all settled down to partake of their meal. During the course of the meal, Mrs. Sundaraj noticed her brother to be very quiet and withdrawn. This was unusual. He was basically an outgoing, jovial and witty person. Whenever he was around, there would always be laughter. He has a special affinity to children and whenever he visited their home he would spend most of his time with his nephew. He would play games and tell stories. He would totally identify himself with the children and to an

onlooker he would appear more of an overgrown child himself. But on this day, he seemed remote and preoccupied as though something was bothering him.



"Is something bothering you, Anna?" Mrs. Sundaraj asked her brother.

"Not really. I guess I am just tired Suguna", he replied. He was unable to communicate to anyone his feeling of melancholy.

After the meal, Mrs. Sundaraj suggested that he rest a while before starting for home. He refused since he felt he would be able to relax better in the confines of his home.

It was nearing evening. He decided to leave immediately. He gathered the families around him and had a short prayer which was his usual practice. He then wished each member of his sister's family individually and he and the members of his family

got into the car.

As she watched the car pull away from the gate, Mrs. Sundaraj felt unaccountably sad and she could not pinpoint the reason why she felt this. She

was troubled by her brother's unusual quietness. She watched the car till it was out of sight and then slowly retraced her steps into the house.

The bishop heaved a great sigh. He was feeling weary. The journey back home would

take about two hours from his sister's house. The car sped through dusty, sleepy villages, basking under a lazy January afternoon sun. As the car passed by, the village dogs barked lethargically at them. Scantly clad children playing in front of their homes cheered and waved out to them. The cool breeze from the open car windows lulled the occupants of the car into a doze. The only sounds that filtered through was the purr of the car engine and the twittering of birds in the trees alongside the road. The road they were travelling on was a mud road and it wound through several villages before it joined the main National Highway. It would take about 45 minutes to reach the inter-

Excerpts from *THE BURNT OFFERING - Life and Ministry of the Rt. Rev. Dr. Ananda Rao Samuel, S. Vasantha Kumar* (presently bishop of Karnataka Central Diocese), Bangalore Collective, 1989, pages 8 - 14

section.

There was a blind curve before the side road met up with the National Highway. On either side of the road there were lush fields of sugarcane and paddy. Since January was the time of harvest, there were many labourers harvesting the tall sugarcane reeds in the fields.

As the car rounded the curve and approached the intersection near Gannavaram, the driver noticed traffic foul-up around a bridge on the main road. Since this particular section of road was used extensively it was universal knowledge that only one lorry or bus can pass on the bridge at a time. Invariably while one vehicle is passing over the bridge the vehicle coming from the opposite direction would stop and allow the other vehicle to pass.

This being the case, a traffic foul-up on the bridge was a strange occurrence. The driver brought the car to a stop. He and Paul, the bishop's elder son got out to find out what the problem was, since they saw a lorry parked askew in the middle of the bridge. There were a lot of people milling around the parked vehicle.

As the driver and Paul approached the lorry, Paul noticed a tall husky man coming from the direction of the sugarcane fields at the side of the road passing him towards the parked car. Bishop Samuel, his wife, Flora and their younger son Solomon were waiting in

the car. He also noticed two other men going towards the car. He placed no importance to it.

Bishop Samuel awoke abruptly. His mind registered two men on either side of the car. Before he could open his mouth to ask them what they wanted, they proceeded to jam the locks on the rear doors of the car. The next thing he knew was petrol being thrown in the car and both he and his wife were in flames. They screamed out in pain and fear for help. His clothes on fire, Bishop Samuel pushed against the door with all his strength and then dragged his wife to safety out of the burning car. Solomon grabbed hold of his mother who was ablaze from head to feet. She was wearing a synthetic sari and the flames had spread rapidly. He tried to put out the flames on his mother's body with his bare hands but in vain. Bishop Samuel had the presence of mind to roll on the ground to put out the flames on himself.

Traffic on the main road had come to a standstill. People looked on in horror at this awful scene. They were too shocked at the moment to offer any help.

In the meantime the miscreants beat a hasty retreat through the dense sugarcane fields. A passenger in one of the standing vehicles set out in pursuit of them. The villagers working in the fields who normally do not interfere also started chasing the three fleeing men.

The passers-by then helped Bishop, his wife and Solomon into a car and took them to the Vijayawada Government Hospital, a few miles away. At the Hospital bureaucratic procedures took precedence over medical care, as this is normally the practice in Government Hospitals in cases such as this. They were in agony. Later they were shifted to Kugler's Hospital in Guntur.

Meanwhile, news of the accident spread like a forest fire all over the Diocese and the Synod. Presently, a team of Doctors led by Dr.L.M.B. Joseph, Medical Superintendent, Christian Medical College Hospital, Vellore arrived at the Kugler's Hospital. They took the Bishop and his wife in two separate ambulances to Vellore for treatment after giving them first aid. At Vellore, they were kept apart in the Intensive Care Units. Mrs. Samuel had suffered extensive third degree burns and 75% of her body was burnt. Being a diabetic her recovery was considerably hampered. Bishop Samuel was delirious and did not know what was happening around him, while Mrs. Samuel had slipped into a state of unconsciousness.

In one moment of lucidity, Bishop Samuel prayed, "Take us Lord, it is enough".

They both hovered between consciousness and unconsciousness; their bodies were a mass of pain.

The Hospital bed was hard. His body racked in pain. Every tissue in his body ached as he lay on that high bed. He was delirious and kept muttering incoherently.

It was fourteen days since the accident. The door of his room opened and the Doctors approached the foot of his bed wearing grave expressions on their faces. They stopped at the end of his bed. For a long moment they just stood there without speaking. Finally, they broke the news to him that his wife had passed on.

He stared at the Doctors uncomprehendingly. His mouth moved to speak but could not utter a word. Dazed, he fell back against the pillows. After what to him seemed an aeon, he asked the Doctors in a voice thick with tears to take him to his wife.

As he neared her bed, he saw her charred body lying still and devoid of the life and vitality she once exuded. He was seeing her for the first time after the accident.

Could it be that this disfigured and scorched body, his beloved Flora? A vision of her serene beauty and gentle smile came to him. It was her

smile that first attracted him to her. Her long beautiful black hair now lay in patches on her head. Her beautiful expressive eyes were now closed against her burnt cheeks. Was it really Flora, lying there motionless and stiff? He just could not believe it. He covered his face with his burnt hands and wept like a child.

Regaining his composure, he reached out with his bandaged hands to hold her close to him for the last time. But the Doctors in attendance prevented him from doing so.

In a broken voice, he said, "Flora, my dear, dear wife, you have been with me for 25 years as my wife, my friend, and my partner. You have borne my children, brought them up, and bound the family together with your love. Your support has been rock like during times of trial. You have been my inspiration in my ministry. You have carried most of the burden of my pastoral duties on your frail shoulders. The best years of your life, you have devoted to me. Flora, is this what I have given you in return for all these years of love, devotion and sacrifice from you?"

"I have become the cause for

you to be in this present state, with your body disfigured and broken. Your life has been snuffed out because of my ministry. You have become a sacrificial offering on the altar of our Church's ministry".

"Thank you, my beloved Flora, for all that you have been to me, for my children and for my people. Good-bye Flora. Goodbye, till we meet at our Lord's feet".

With this he could continue no further. He crumpled in a pathetic heap at the side of her bed.

The Doctors took the Bishop to his room and brought him round.

The mortal remains of Mrs. Flora Samuel were consigned to the earth. The Bishop could not participate in the funeral of his beloved wife. For, the physicians attending on him did not permit him.

"No Visitors Allowed" - read the sign outside the door of Bishop Samuel's room at the Hospital. Now that the endless stream of visitors ceased, he had more time to himself. His mind went back to his halcyon, carefree childhood days. *

The first question which we have to ask is, have we got a role to play as the church as Christ's people? Should we be concerned about such mundane and secular matters as social justice and economic conditions of the people? It is one of the most urgent duties of the leaders of the church to educate the people to believe that Christ's earthly ministry was to secular needs of the people also. He was very much concerned about the needs of the people like food, water, clothing and shelter. - *Moderator Ananda Rao Samuel's address to the CSI Synod, 1974*

THE SALUTE OF THE YOUNG

*For the fortitude with which
You held life together
Containing within
The fuming lava
Yet
With the countenance
Of a dormant volcano
WE SALUTE YOU*

*For the frankness with which
You held parenthood
Submerging within
Inexplicable limitations
Yet
With the passion
Of a loned father
WE SALUTE YOU*

*For the serenity with which
You led this church
Embracing within
The divergent strands
Yet
With the magnanimity
Of a tolerant mother
WE SALUTE YOU*



*For the humility with which
You shepherded your flock
Holding within
Wolves in sheep's skin
Yet
With the prudence
Of a maha yogi
WE SALUTE YOU*

*For the elegance with which
You held episcopacy
Carrying within
Power and prestige
Yet
With the simplicity
Of a sanyasi
WE SALUTE YOU*

*For the boldness with which
You guided destiny
Encompassing within
Its idiosyncracies
Yet
With the calmness
Of a rishi varya
WE SALUTE YOU*

PROFILE

The Rt.Rev.Anandarao Samuel was born in Machilipatnam, Andhra Pradesh. He passed B.A.(Hons) in English Language and Literature from Andhra university in 1949 and worked as a lecturer in Andhra Christian College, Guntur. He studied B.D. degree at the United Theological College, Bangalore and was ordained as deacon and later as Presbyter of the Church of South India in 1954. He did post graduate studies at the Union Theological college, New York during 1955-56.

During 1956-59 he taught full-time in Andhra United Theological college, Dornakal, and also served as the Presbyter-in-charge of the Cathedral Parish. In 1961 he was consecrated as the bishop of the diocese of Krishna-Godavari at the age of 33 years, making him one of the youngest bishops in the world at that time. This unprecedented step was taken recognising his outstanding leadership, remarkable pastoral maturity and ability to work for reconciliation among people.

During his ministry bishop Samuel was instrumental in starting many educational institutons and reopening of Noble college, Machilipatnam. He was devoted to evangelism and mission and spearheaded a joint venture of all churches in Andhra to bring the gospel to christians and people of other faiths through christian conventions. He was elected as the Moderator of the Church of South India in 1972 and served the church for four consecutive terms giving a unique example of the trust reposed in him by the church. During this period the master plan for Technical and Vocational Guidance was commissioned and enabled thousands of young persons to find employment and gain dignity and self-respect. This was also the time when the missionary societies came closer to function as a single related body in respect of CSI and CNI churches.

The bishop was deeply committed to the Ordination of Women and commissioned the subject for study and debate which was finally passed in 1980. He was also responsible in forming the joint Council of CNI, CSI and Mar Thoma Churches and opening of discussions with the Lutherans and Baptist Churches in a move towards further unity. Throughout his ministry he was one with the poor and served them with unparalleled zeal in times of calamities leaving many fruits of his labour and inspiring others to service. As a result of his deeper involvement with the lives of people and issues of the church, he became a victim to violence which brought a tragic end to the life of his wife, Mrs.Florence Samuel in 1978. He bore this grief with courage and continued to serve the church until he relinquished his diocesan charge in 1980.

Bishop Samuel represented the concerns of the Church, the minorities and the poor to the national leaders. He served in several national and international councils of the church including the World Council of Churches. He was a member of the Senate of Serampore College and served theological colleges in Andhra Pradesh. He visited Germany as a partner in Mission and ministered at St.Alban Diocese, England. He lectured in several theological faculties in West Germany, Westminster College, Cambridge, UK, and in USA. After returning to India he served as the Senior Chaplain of the Christian Medical College and Hospital, Vellore and later joined the staff of United Theological College, Bangalore in the Department of Pastoral Ministry.

Bishop Anandarao Samuel is a pastor at heart and a true servant of his Lord. His humility combined with dedication to the ministry of the church is a rare and sublime example. His love for oneness of all people of all faiths is a mark of maturity in his theological thinking.

This was also published in the May issue of South India Churchman



VISIONARIES OF THE PAST

The Editor acknowledges inputs from The Burnt Offering, S. Vasantha Kumar (presently bishop of the Karnataka Central Diocese), Bangalore Collective, May 1989

**Grindlays
Bank**

Grindlays, Such a pleasure !

Grindlays Bank

Member ANZ Group

Contract, GB.11.89

If undelivered please return to:
CSI Centre
5, Whites Road, Royapettah
Chennai - 600 014

**LIFE PRAYER OF THE
LATE MODERATOR
ANANDA RAO SAMUEL**

**I am no longer my own, but thine.
Put me to what thou wilt, rank
with whom thou wilt. Put me to
doing, put me to suffering, let me
be employed for thee or laid aside
for thee, exalted for thee or
brought low for thee, let me be
full, let me be empty. Let me have
all things, let me have nothing. I
freely and heartily yield all things
to thy pleasure and disposal.**